

Realization

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BY

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Realization

BY JOSEPH STEWART, LL.M.

VOL. I

MAY, 1901

NO. 4

Active Concentration.

The Purposes of Concentration.

THAT we may understand the simple, natural, and harmless means of discovering some of our latent faculties, and knowing what elements are already builded into the deeper character, I have thought it well to first give the philosophy and method of self-realization through the Passive Concentration and The Silence, which has been done in preceding numbers. These are the revealing phases.

We turn now to the constructive phase, that of Active Concentration. Here we are no longer seeking to hush the restlessness of the mind in order alone that the wealth of subliminal faculty and memory may emerge into the normal life, but we enter the realm of creative activity, and seek to bring order out of the ordinarily chaotic mental state, to perfect the functioning of the mind, and to create at will new and desirable elements of both personal and subliminal character.

As our normal experience consists mainly of mental states of greater or less degree of order, rationality, persistency, and intensity, it is somewhat difficult to fix the line of demarkation between these states and that of concentration. We might say, however, that concentration is the accurately scientific method of that which otherwise is but a chance or expedient

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habit of expression. Thus we see how intimately the subject may become related to the normal life, and how the methods of one may very properly become merged into the best of the other.

It was said in the November number that, in the broadest sense, concentration is a method of controlling, directing, inhibiting, or originating conscious mentation to specific ends. The purposes stated will be examined somewhat more in detail now. These are—

First: That conscious mental activity shall become orderly, systematic, economic, and rational, both as to the purely mental expressions and those which originate and are inseparable from physical actions.

There can be little doubt of the vast waste of mental and vital force which results from life-habits whose characteristics are the opposite of those named. Generally, when an effort is made to correct this, it is applied either to the mental or to the physical expression alone, without perceiving that they must be harmoniously cultured, or the gain in one field may be largely lost in the other. Thus, how many cultivate admirable habits of pure mentation, and tolerate most wasteful and illogical physical habits, which, of course, are ultimately mental habits.

Second: That the conscious Will shall become synchronous with cosmic truth, and with the unfolding Higher Purpose, and shall bring the conscious mentation under its control, harmonizing it with these permanent factors.

This is often expressed as, To become One with the Divine. The difficulty usually is that this conception of thus becoming One with the Divine loses sight of the substantial elements stated above. That the eternal order of cosmic law is one thing, and the human conception of it may be quite another, has ever resulted in the confusion and non-progress of man. If we postulate more than a material basis for our experience, we can hardly avoid the conclusion of an orderly un-

foldment toward a higher end. The path of progress and attainment lies in perceiving this, and uniting the conscious Will with it. Human vagaries must ultimately vanish where truth is concerned, and a perverse will can only result in inharmony, and the defeat of power and realization. To bring the conscious mental life into harmony with these permanent elements of Being is, therefore, to avoid becoming derelicts upon the sea of existence.

Third : That the power thus acquired may be used in controlling, directing, inhibiting, or originating thought for the purpose of changing states of normal consciousness at will ; for the eradication of undesirable states, habits, disposition, or character, and the introduction of desirable ones and the building of brain-structure for their functioning.

It has been elsewhere mentioned that the conscious states of the individual depend largely upon the order or the disorder of his environment. Thus his ready response to external stimuli, though serving an admirable purpose, makes him the victim of every caprice of surroundings. The creative power of original thought should be used to make one superior to this, and enable him to raise any desirable state within himself regardless of surroundings. We will see in the future how intimately the habits and even character are associated with habitual mental states. By the origination of positive and persistent lines of beneficent thought the very basis of these may be vastly modified, if not radically changed, for the better ; and as every mental state creates a co-ordinate physical equivalent, the brain-cell structure is modified accordingly and tends to make permanent such expression.

Fourth : That mentation shall become truth-expressive.

The full importance of this is not perceived by many. There is a recognition of the utilitarian aspect of it—that which conduces to physical well-being. As

the physical organism would perish from the earth if we did not adapt it to the physical laws of environment, so the mind becomes a spiritual inharmony if it does not express itself in consonance with truth.

Fifth: That the control and direction of the subtle life-forces may be attained, and the art of directing, localizing, or concentrating them may be practiced for the re-establishment and maintenance of health.

The psychic-energy which inheres in the physical organism and psychic being is primarily under the directive power of the ego expressed in conscious and unconscious will or desire. If these be erratic and wasteful, this energy is dissipated with the minimum of benefit. The controlled mind is also the controlled psychic-energy. In addition to the mere control, the thought may purposely direct this energy when its presence is learned and perceived.

Sixth: That the power of efficient projection of thought for beneficent ends may be acquired.

The avowed purpose of influencing the mind of another for one's own end by the projection of thought-power is reprehensible. However, the influence of each one proceeds from him as light radiates from its source. Within his sphere, and especially with those with whom he is in rapport, the influence is a natural result, and is in accordance with spiritual law and untrammelled by a defective judgment or a questionable purpose. To make this efficient for good, the mind must be calm, truth-expressing, and self-mastered.

Seventh: That there may be selection in the character of the dominant impressions, ideas and concepts, and the ability to transfer them to the subliminal consciousness; thereby determining the nature of those characteristics which life-experience shall stamp upon the memory of, and make part of, the subliminal consciousness.

The subliminal self is constantly modified and impressed by the life-experience. This experience includes

not only the objective but the subjective states—the thoughts upon thoughts. The vast importance of this has never been known before modern psychic study had revealed to us the subliminal states and suggested some of their laws, and even now there are but few who have perceived it.

Eighth: That one may create conditions under which conscious rapport with universal life-forces is possible.

Every phase of existence is primarily a relationship with a particular environment. The physical existence acquaints us with certain well-known forces and conditions, which, though perceived through the sense-channels, are experienced subjectively. By an analogous process—that of mentally seeking a conscious perception of and relation to other and higher forces—such a realization may be had.

Ninth: That the best conditions may be created for the easy emergence of the subliminal consciousness and faculties, and their blending with the normal self.

As a rule the average life is illy balanced in this respect, either being constituted too exclusively of the "normal" consciousness, or manifesting many subliminal features without the control of normal faculties and safeguards. The normal mind should be controlled and perfected, and through such self-control may furnish the proper conditions for the healthful emergence of the subliminal states.

Tenth: That supernormal states of consciousness may be realized.

Purely psychic reasons sometimes produce such experience. The mind sufficiently trained to exclude the consciousness of habitual environment may, however, rise into another and different one.

The supposed desirableness of these several ends will vary in the estimation of different individuals. No doubt our extremely practical and busy age will make some appear of remote importance. The broad

field is, however, covered, and the worker is at liberty to make his own choice in it.

Complementary Thought-habits.

What the specific effort at concentration does in a marked degree, the habitual conduct of thought does in a minor one; therefore, the whole mental life becomes the subject for consideration in so far as these desired results are to be attained. Hence, the two should not be separated in theory or practice, but should supplement each other.

Sporadic efforts at specific concentration will accomplish but limited permanent results, if the habitual tenor of mentation is devoid of methods of exactness and control. It becomes highly desirable that some attention be paid to this field of endeavor. Fortunately, the opportunity is most abundant. We often excuse ourselves because of lack of time for not observing regular habits of specific concentration, but in this complementary field we do not have to find a particular time, for all time brings the opportunity.

As one of the principle accessories to specific effort, the endeavor should be to tutor the habitual methods and habits of thought in accordance with these higher principles.

The habits of thought should be rational; a self-evident proposition, but one which is not always followed in practice. Vagaries should be avoided; they have no place in the progressive mind. One may have a hope, a faith, a confidence in higher things than are evidenced by the senses, but this has nothing to do with that inconsistency of the mental content we call irrationality. Train the mind to recognize the consistency and logic of the cosmos and of experience.

Mentation should be accurate. The mind should be trained to hold its concepts clearly without obliquity or blur. Therefore, innuendo, indirectness, and slackness of thought and expression should be studiously

avoided. They are like the slovenliness and lack of precision in material form.

The processes of the mind should be carried on logically. There is a consistency of thought as well as of law, and the mind should observe it.

Perhaps the greatest fault of ordinary mentation is irrelevancy ; you observe it most glaringly in conversation. Few are able or wish to pursue a subject to its end. The first irrelevant thought that is suggested usurps the attention, and the original is lost. Or, if not lost, its true force is missed by the introduction and consideration of thoughts wholly irrelevant to it, but falsely associated with it by the habit of irrelevant thinking.

In addition to these suggestions, it should be said that *the habit of the mind should be selective.* Respect your mental house, and have a care what thoughts you entertain. Be the master so far as to choose the order or kind of thought, and do not leave it to external suggestion, physical or mental, to determine that choice.

The same mastery of choice should be applied to the mind functioning through the senses ; there should be selective vision and audition. There are those who do not refrain from annoying themselves by listening to conversations of strangers, perchance on a street car, or who do not avoid sensational sights. This is not mental mastery ; it is one form of slavery to environment.

Enter still more deeply the sanctuary of the mind—there where the purely subjective thoughts originate—and observe a selective ideality. Here you may truly be the creator, and determine the character of thought, free from the interference of external suggestion.

This purpose of thought-determination here mentioned need not interfere with the spontaneous emergence of the subliminal memories and monitions. That happy equilibrium in which the resources of the one or the other state are available at will should be main-

tained. Intuition, which is a knowledge and prompting of the deeper consciousness, should never be stifled by incessant and radical mental effort; but the most orderly and selective mentation is not inconsistent with intuition.

As before suggested, these are life-habits which are indispensable to the higher attainment for which specific methods of concentration are useful. Not only are these particular ends secured, but the method and result together contribute to the enthronement of the higher and the creative powers of the mind, through which must come in a measure the control of personal consciousness. This supremacy attained in the mental life contributes to the psychical well-being, to the conservation of psychic-energy and to its direction and use, to the beneficent influence over the vital functions, and to the attainment of psychic conditions. It is control over the modifications of consciousness which are specialized in thought. The natural course of evolution accomplishes this in slow and tortuous ways; there are quicker methods, though most prefer the slower ones.

The Specific Effort.

Mental, Through Physical Discipline.

Having briefly considered these, we may speak of the particular effort which is usually referred to under the term Concentration. This effort consists in holding in the mind but one thought, image, or concept to the exclusion of all others, and reducing it to a homogeneous state of consciousness.

As far as method and purpose are concerned, there is a division of the subject into two general classes; the first, that which includes all discipline of the mind through control of physical states, and second, that which includes the discipline of the mind through its own states—by the control of pure thought.

We are not greatly interested here in the first class,

though it is not without value, and some simple practices of this character each day are very useful and yield excellent results. Let us take, for instance, the person who believes himself "very nervous." This is quite often the result of some unperceived pernicious habit of mind, some oft-repeated conscious expression of irritation or of uncontrolled emotion, which has sunk down into the sub-conscious mind. The "nervous" state is maintained by the habit of giving-way to these recurring sub-conscious expressions. With such, these phases of mentation may be cured by a practice which reaches the evil through the physical—the very avenue of their expression.

If such person will make a daily practice at some convenient quarter hour of assuming some particular position, of standing or sitting, and make the effort to maintain it through the exercise of will, the difficulty at first encountered will soon give way to complete success and restored poise and calmness seldom before enjoyed. The assumption of a difficult attitude will sometimes serve to bring into requisition a will power which being trained to that end is readily diverted to the more desirable ones. The complete relaxation for a stated period effects the same poise and control, for relaxation involves as specific mental control as does action.

Most interesting historical examples of practices of physical control might be given, as those of the Stylites of the early centuries of our era, and the remarkable practices of the Hatha Yogas of India; but they would at best only serve to illustrate and emphasize the degree to which the human mind through the exercise of will may become supreme over the body, and thus impress upon us the truth of the soul's sovereignty and of our possibilities.

For one who desires to attain all that may be readily secured through easily accessible means, some very simple exercises of self-control through physical discipline

and control may be adopted, and even though the time devoted be small the return will be ample to justify the effort. Such method follows a general principle which renders mind control easier, namely, that control is readily secured by beginning the effort at the point of mind-manifestation, as in this instance, with the physical acts.

Direct Control of Mind.

(a) Through External Symbols.

We are more interested in the second class—that which includes the control of the mind through its purely mental states. Here there are two general classes into which methods may be divided. First, that in which external symbols are used to hold the mind, and second, that in which there is an entire absence of all external symbols or devices, and where the effort becomes purely subjective in the sense of being independent of objective relations.

Though for the higher purposes the purely subjective methods are much preferable, the others are not without value, and by many may be employed with great advantage.

Methods of the latter kind generally consist in assisting the mind by holding in the vision some symbol or device. This may be of a nature to suggest a specific thought, or it may be an arbitrary symbol with which some meaning is associated. Of the first kind are all the mottoes, the sentences and printed affirmations which may be placed before the eyes, and by means of which, through vision, the mind is enabled to hold the concept or thought, expressed or signified. Of the second class are such elementary devices as the following:

Rule a square of cardboard in columns and place therein a series of symbols or characters, with each of which there is to be associated in the mind a particular thought. Place the board where it may be conveniently

viewed, and, beginning with the first symbol, go over the series in regular order, holding in mind for a particular time the special concept or thought, and that alone, associated with each symbol. This is very simple, yet the training is good. The student may elaborate the plan either as to symbols, the associated concepts, or the order of viewing them, and make it as complex as he desires.

If fond of geometry, he may place before himself a geometrical diagram representing a problem for demonstration, and mentally follow its solution to the end. He may then close his eyes and visualize it in mind and carry the demonstration to its completion.

Aside from this discipline of the mind, all these external aids are in a measure the employment of means which the higher attainment must eventually discard. We must not be dependent upon external aids, upon sight or sound, for instance, to determine the state of our mind. We will, therefore, ultimately be interested in that class of methods which are purely subjective.

(b) Through Visualization.

Between the two, however, there is a method which partakes of the nature of both. We will call it visualization. Here the concept or thought is held by the aid of a mental vision, as where one uses a motto to gaze upon and afterward visualizes it in the mind in the absence of the physical object.

Visualization may have other effects and be cultivated for other purposes than those of pure concentration, but we will speak only regarding the latter at present.

It will be evident that all such practices as have been last above described may be transferred at will to this field, as suggested regarding the geometric diagram.

It is seldom that more complex subjects than single short sentences are used, though there is no reason why one should so limit the exercise.

Try this experiment: Close the eyes and note the most complex diagram you can see in the mind or hold as one idea. You may start with a line; join another to it. Can you see them both? Add another, and another, until you reach the point where your mind fails to hold all *in one concept or vision*. Again, take one figure. You see it clearly. Place another by it. Do you see both as one symbol? Add others as long as you can hold them as one representation in the mind. It will not do to think of them separately. If you have not practiced you will reach a limit speedily, but practice will defer the limit greatly,

Visualization has its excellent uses, but for higher effects of concentration it is subject, in a measure, to the objections found regarding the use of physical objects. We must often desire to reach a concentration upon an idea the effect of which would be defeated by the presence of these objects, either physical or mentally conceived.

(c) Through Purely Subjective Methods.

Passing, therefore, to the modes which are purely subjective, the first inquiry is as to the desirable environmental conditions. Here again we find two general classes of method—one which rises superior to all conditions, and the other which seeks the aid of devices that reduce the disturbing influences to the minimum.

All persons having a vocation find it necessary to practice some degree of concentration under trying conditions. The highly trained and masterful mind will be able to concentrate under any conditions. Although some practice should be followed regardless of conditions, it is desirable for a time, and necessary for some purposes, to pay special attention to favorable ones.

These conditions are those which will least distract the mind by the character of the environment, and no other or different ones than those prescribed in the directions for Passive Concentration need be adopted.

These conditions should also be adopted for such efforts as are made with the other methods spoken of.

From this point Active Concentration leads into more than one path; for if the purpose be to control and direct the psychic-energy, the method will be different from that for merely moulding the consciousness into some specific thought, or of impressing the subliminal consciousness with any particular characteristic. We will at this time consider only the second.

The thought which is to be held and into which the consciousness is to flow should be selected. Some discrimination in the selection is important, for the reason that the concentration upon the thought impresses with power and vividness upon the character the concept held. It should therefore be a lofty one, beneficent in its nature and purpose.

The special directions given in Passive Concentration under sections on Preliminary Considerations, Posture, The Right Attitude of Mind, Relaxation—Mental and Physical, Abstraction and Breath, are entirely applicable to Active Concentration, and the reader is referred to them in order to avoid the necessity for repetition.

These having been carefully followed the mind has been gently led, under the most favorable conditions, to the point of concentration upon the selected thought, and upon no other.

It will be understood that the effort is not one in which the thought is allowed to assume any form which may arise, but just the opposite; the purpose being to exclude from the consciousness all forms of thought except the one chosen, and to mould the consciousness into that. Here is where the main difficulty arises, for the thought ordinarily wanders and the original is soon lost.

This wandering must be met with just enough gentle effort to immediately bring back the mind to the contemplation of the desired concept or thought. This

effort at return need not be an over-vigorous one, for if the principle of it be comprehended it is found to be merely the persistent but gentle calling back the mind to the original thought, and is effected merely by *substituting it for the intrusive one*. This may present some difficulty at first, but a little practice will speedily overcome it.

The next consideration is that the concept thus held should not be merely intellectually perceived, but it should be *felt*. The consciousness should flow into the realization of it. The perception of the symbolic appearance or of the merely intellectual content of the thought or concept should be ultimately passed, and only its supreme effect felt in a conscious state, unmarred by the form of thought. This will most naturally follow when the ability has been acquired of quite perfectly holding the thought intellectually against the intrusion of any other.

The length of time devoted to this concentration must necessarily vary with opportunity. Fifteen to thirty minutes, if followed regularly, is ample to produce good results.

The above direction assumes that from the beginning but a single thought or concept is to be held, and such endeavor is not undesirable; but one may begin with a series and gradually reduce the number until there is but one left. This, as well as other and the concluding consideration regarding this special branch, will be set forth in the next paper.

CONCENTRATION will intensify the habitual tendencies of character; therefore it is of the highest importance that you introduce with it the purpose of mastery, selecting such ideals for the subjects of contemplation as shall correct the oblique, as well as those that will impress upon the character the nobler inclinations.

The Mystery of Memory.

Memory the Basis of Personality.

THE explanation of memory, its relation to consciousness, its evanescent character, the loss and unexpected recovery of its fragments, has ever baffled the old psychology. No purely physical explanation, such as the re-functioning of brain-cells, can offer a solution which will meet even a small portion of the phenomena. Theories of association explain nothing more than a mode of its recurrence, and leave the problem untouched.

In the synthetic consideration of the new psychical facts which are to contribute to the basis of a new psychology, more satisfactory attempts at explanation will result. Whatever may be the specific terms in which this shall be ultimately expressed, it is already evident that it must be postulated upon the psychical nature of the ego, and the integrity and continuity of a Spiritual Self.

Man in a great degree is memory; that is to say, the transitory psychical expression with which each one is acquainted as himself is a chain of memories arising from experience. When we discuss consciousness, there is with most persons but a vague idea of what is meant, and "states of consciousness" to one who has not been accustomed to think accurately, searching for the ultimate-term of expression, appears only as some bookish phrase, the practical importance of which is unperceived. But when we speak of that phase of consciousness which constitutes so large a part of evident experience—memory—all are at once at home.

Memory is the very basis of the personality's continuity, and personality constitutes the larger part of our knowledge of others, and even of ourselves. It is

only the deep thinker, the profound lover, the enraptured genius, the spiritual seer and philosopher, who passes the portal into the universal; who discerns the eternal verities, and lives more in them than in the transitory aspect of personality.

Destroy memory, and the personal self-identity is lost; recover it, and the personality is revived and amplified. So true is this that secondary personalities have been said to be only distinct mnemonic chains, or memory chains, and that when the chain of memory changes, a "new personality" supervenes.

Thus memory is the vital element of our personal consciousness, and the loss of it would make us strangers in the world in which we have lived. Upon its agreeable offices depend all friendship, acquaintance, interest; and likewise through its suggestion are awakened aversion and remorse. It sustains life by its rehabilitation of the happy past, or it lowers the vital expression by the recall of sorrow. It is the book of reminiscence; the suggester of hope and expectation. It is the theme of tenderest sentiment, or the shadow of great sorrow. It refreshes like the refrain of an old song, or terrorizes like the remorse of Macbeth. Awaken it, and the person is translated to other scenes, other conditions; destroy it, and the soul is like a light that shines only in one direction—reaching out only into the unknown future.

The Book of Self-judgment.

Thus memory becomes a judgment upon the life, from the accusing aspect of which men have ever sought an escape: a book of experience from which they fain would lose some leaves, and thus—

"Pluck from the memory a rooted sorrow;
Raze out the written troubles of the brain;
And, with some sweet, oblivious antidote "

relieve the soul of the burden.

The fabled waters of Lethe have symbolized these hopes, and nature aids somewhat by drawing over the past the veil of forgetfulness, shutting out from the dominant consciousness for the time being the undesirable view. How temporary this oblivion is will be noted as we proceed. It is, however, a beneficent device, for it relieves the consciousness of the sombre and depressing recollections, while the new and expectant life continues to build happier memories to supplant and dominate them.

We Do Not Forget.

This is the normal aspect of memory—an evanescent, fading, capricious state, which we fain would woo back to existence or relegate to forgetfulness. But it is as fragmentary and defective in its representation of true memory as the normal consciousness is of the whole consciousness. We are beginning to learn—and with some trepidation—that we do not forget; that far down in the depths of the profounder beings which we are, there are registered and conserved the effects of all experience, and that these effects may become translated back again into memory, and rising from the subliminal consciousness mould the normal consciousness again into the former states; that is, we may remember the forgotten past in all its details.

Thus while from the normal self the memory of experience fades and is largely lost, it is true only of that self; with the profounder self nothing is lost, nothing is forgotten. So experience takes on a vastly more important aspect for us, and new light is thrown upon the nature of the ego; for no material hypothesis, no scheme of molecular or atomic vibrations can explain the survival or the recovery of remote memories of experience associated with matter which has long since been supplanted by other particles, which in turn have given place to a long series of like changes.

Spontaneous Recovery of Memory.

It is hardly necessary to more than remind the reader that there are mentioned in the appropriate literature many authentic examples of the wonderful exaltation of memory, or the complete review of the drama of experience, including the remote memories as well, under exceptional circumstances of stimulus, supernormal psychic conditions, at the moment of death, during somnambulism, and sometimes in dream-states; nor to add that in varying degrees of completeness the phenomenon may have been the experience of those whom we have known or observed. We will turn to a less popularly recognized group of phenomena.

Some persons are so constituted psychically that well defined and integral facts of consciousness either formed below or having disappeared from the normal level will emerge distinctly into and become known to the normal mind when the normal consciousness and the sense-impressions are minimized, as has been heretofore stated. Such a person will be able to "see" the visualization of his memories when in a state of passive concentration or abstraction.

Let him gaze into a crystal or adopt any like device which serves the similar purpose, and his consciousness presents to him a picture of a scene or an incident which has been long lost to memory. It may be one so remote that even the view may not recall the experience of which it is a reproduction in memory, but which fact may be proven by collateral evidence. It may, in fact, be something which the subliminal consciousness has noted through the senses, but unaware to the normal. The "forgotten" number of a document, the street and house number of an address, the location of lost article, the date of some event, the name of some character, the exact words of a poem or quotation, some fact of forgotten learning—all these, though wholly lost to normal memory, may be summoned up through such simple device and revealed from the subliminal mem-

ory. Very much more than this : these things of which I have just spoken have at some time been in the normal mind, but there is revealed from the subliminal consciousness a great deal which has never been noted by such mind, though the subliminal mind has perceived it through the usual channels of sense ; as where the person is wholly unconscious (normally) of having viewed some inconsequential detail of a scene, or of having seen some certain printed lines, or announcement, as while glancing mechanically through a book or over a paper. These, though unperceived by the normal mind, are remembered by the deeper consciousness, and are given back through this visualization and appear apparently in the crystal.

Memory Re-invests Itself in Visual Form.

In such experiments, it is not only the fact that all we have experienced both normally and subliminally is preserved somewhere in the profounder self that surprises us, but that the memories re-invest themselves in form and become visualized to the normal mind.

I may note here that this fact throws much light upon the nature of our sense-impressions, and illustrates the truth of what we theoretically know, but find it difficult to realize, namely, that compared with what we normally think it is, our sense-experience is largely an illusion. For example, in the experience of sight the consciousness is merely made aware of the state of environment through a series of changes we call etheric vibrations. There arises a certain state of inner-consciousness, a purely subjective condition which corresponds to those particular changes, and that state is associated with a particular knowledge of objects identified by our experience. Now, what we find happens when we remove the objects and revive the memory alone (that is, reproduce the same state of consciousness as that which was theretofore produced by the experience with the objects), is that the conscious-

ness reproduces the state in a *pictorial* concept exactly corresponding with the object which was first the subject of experience. It is customary to call these hallucinations, but it will be seen that they are no more such than are sense-experiences. It does prove, however, that all our experience is subjective, and that what we call objective experience is merely a correspondence of the subjective state with an external fact.

This pictorial characteristic of memory is shown in many classes of phenomena, and tends to prove that it inheres in the very nature of that mysterious effect upon consciousness which our experience impresses there. Whenever the consciousness is wholly dominated by any particular state, whether originating in a memory or a suggestion, *it translates that state into the terms of experience*, and this always includes visual concepts.

Hypnotism, as we would expect, exhibits most of the commonly observed cases of this, as in that classic case, where the subject had written a lengthy paper, each sheet of which was withdrawn by the attendant as soon as written, and, after finishing, he was supplied with blank sheets in substitution for what he had written, whereupon he re-read the whole from the blank sheets, making corrections thereon in precisely the places where they were needed on the written sheets. The subliminal memory was perfect, and was also accurately pictorial.

It is further claimed that there is no act without a corresponding image in the mind, and, in experimental cases, it has been shown that although something intervenes to arrest the completion of the act, yet the image remains complete, and is "seen" by the subject as independent from the act. The memory here of like acts raises the image in the terms of experience.

This pictorial aspect of memory is especially characteristic of the subliminal mind, and becomes apparent when the latter emerges into the normal.

The Blending of Normal and Subliminal Memory.

For the emergence of the subliminal memories, it is of little importance what the method be which insures the minimum of normal consciousness, the condition which is usually necessary. Whenever, for any reason, the habitual consciousness partly or wholly disappears, the states which are submerged become evident and known.

I have mentioned that the various states of concentration are conducive to this recovery of latent memory. Such practices tend to blend the subliminal with the normal consciousness, as well as furnish the ability to shift the maximum consciousness from the objective to the subjective plane at will. It, therefore, results that in concentration the consciousness becomes wonderfully enriched by the memories of past experiences, some so very remote as to be wholly unknown otherwise. The habitual practitioner also finds that all things which he desires to remember are urged and presented to the normal mind by the subliminal memory at the appropriate times.

Change of Personality.

From the physiological viewpoint, it has been contended, upon high authority, that the frontal lobes of the brain are the seat of those memories which constitute the personality. It is probable that they are co-ordinated with that state of consciousness which we know as personal. When this co-ordination is interrupted the maximum consciousness is shifted, and the personal status and memories are modified.

There are no doubt psychical causes as well, which tend to modify personality.

Whenever any of these occur by artifice, accident, or otherwise, the sum of consciousness is segmented, so to speak, and we have the phenomenon of the disappearing normal personality and the emerging new per-

sonality with other memories. These are usually "forgotten" experiences, or those transpiring below the normal level, and it is here that we find strong evidence of the presumption that in truth there is no such thing as forgetting. The hypnotic state will recall with exactness what has been wholly lost to the normal self.

Marvelous Exactness and Minuteness of Remote Memories.

There is another supernormal state in which the marvelous exactness and tenacity of memory is shown, namely, in the trance of "sensitives," where on the one hand some believe the secondary personality of the person is recounting its subliminal memories and telepathic discoveries, and on the other a great many believe a discarnate soul is speaking through the unconscious person. In either event, the fact of an almost faultless memory is shown. No one who has had experience with such phenomena can fail to have remarked this.

Again, when the ego is about to leave the body as in natural death, similar conditions of minimized normal consciousness supervene and may allow the subliminal memories to rise and fill the whole field; as in the case mentioned by Dr. Féré, where the dying person revived slightly and spoke in a language no one present understood, and upon being given a pencil wrote a few lines which proved to be in Flemish, the language of his boyhood, and about a trifling debt contracted twenty years previously. A similar case is otherwise quoted of a dying man who, reviving for a moment, spoke to his wife of a trifling incident as of the time of its occurrence, eighteen years before.

These are but passing incidents which show us that nothing is forgotten. If we choose to adduce the testimony of professed discarnate souls, we are further startled by the evidence of the survival of what we usually suppose to be wholly lost. It would seem probable, from our knowledge of psychic phenomena, that in

such a state the subliminal memories would become active, and in some instances dominate the consciousness.

Interesting Conclusions.

These few considerations suggest some interesting conclusions.

(a) The gravity of experience is little appreciated by most persons, and is underestimated by even the thoughtful.

If the result of experience survives in the profounder self, the choice of the character of experience, to the end that the truest and noblest impression should be registered, becomes of importance.

(b) The exactness of the law of psychic cause and effect becomes evident.

We are forced to admit the impossibility of escape (psychically) from the effects of causes which we originate. There is shown to be as perfect an equation between cause and effect in the psychic element as in what we call natural law. We cannot escape the results of our experience, but the soul has the power to create new causes, the effects of which may dominate the undesirable ones.

(c) The stability of character is shown.

As the recurrence of memory powerfully modifies the thought, and, hence, the impulses and conduct which enter so largely in the expression we call character, we must ascribe to it a new element of stability not usually conceded.

(d) The continuity of consciousness as a purely psychical fact is proven.

In view of facts such as these, the physical basis of consciousness disappears in favor of the psychical. The mysterious disappearance and reappearance of memories, the marvelous retention and perfection of them in the deeper consciousness, the reproduction of visual images in the absence of sense-stimulus, the creation of such images independent of physical reality, the perfect

memory notwithstanding the disintegrating organism, are all incompatible with any theory of purely physical causation, and point to the psychical continuity of consciousness. We are spiritual entities, who in the depths of being are never unconscious, never forgetting; here is no hiatus in our whole selves; it is only in these filtered rays that connect us with the material world that we experience these changes, and in which we forget.

Memory or Lethe: Which?

The question arises, How much should we wish to forget, how much recover? It is said, and not without reason, that the hell into which people pass when they leave this plane is the pictorial memory which rises from their subliminal selves to confront them and fill the consciousness. We may well wish to have a care what pictures are hung there, and having hung some we do not fancy viewing again, learn how we may neutralize the effect with the quality and repleteness of others we may more desire.

There is no doubt a power within the soul of calling at will from this vasty deep such images as we may most desire. Memory is only the recurrence of the psychical content of experience. This recurrence may be faint and indistinct as compared with the original. It is like the after-glow of day, the reverberation of music, yet different, for it is the thing itself. It is re-experience.

We should bear this in mind, because it is a way to realization. When we shall have learned that there is no real necessity for a dependence upon an external stimulus to awaken a desired state, but that if once experienced we have the power of reproducing it within ourselves through memory, we will have advanced one more step in the masterful realization of ourselves. This power may be fostered, or it may be discouraged. It may be misused by unwisdom, or it

may be made the embellisher of life by him who is idealistic in tendency and selective in mental habits. It is an important factor in some forms of genius, where the subject is able through memory to reproduce in consciousness the former states, or adaptations of them, with great exactness and force, and then externalize them in the production of works which receive the world's recognition.

In an unassuming way we all invoke this power if we only turn aside from our insistent environment long enough to get a glimpse of our subliminal picture gallery. The sweep of wind across the hills, the fitful complaint as it streams through the lattice of my window-shutter, transports me to the wind-swept prairies of my youth. The creaking of my study-chair recalls the scenes of my boyhood—the hillside drying in the hot sun, the cottage, the gate that swung in the never-ceasing wind. My thought follows back that suggestion until the consciousness flows gently into the vanished scene, and I live it over again for the moment.

Commonplace! yes, very; but it is this commonplace faculty which, when raised to vivid intensity, becomes the power of the artist, the poet, the genius; and we miss all this because we allow the insistent facts of the present to usurp the whole attention, and never yield to this renewal of memory and deeper consciousness.

Dreams! perhaps; but such dreams as contribute to happiness. Impractical? yes; but were we to assume the absolutely practical in a utilitarian sense as a criterion of consciousness, life would become a soulless contest, whose enslaved spirit has no upward gaze.

For one, I am thankful for these modest and unassuming methods of knowing my profounder self. If properly used they will introduce us to greater ones. They are constituent parts of the true Philosopher's Stone, which we may possess in greater or less completeness by thus conserving and reclaiming all our wasted and neglected possibilities.

Etchings.

The Self, Not the Body, at Fault.

SLOWLY, very slowly, do we emerge from the dominance of primitive ideas. Gradually the fallacies of inherited philosophies are dispelled by a clearer view of truth, and old and cherished idols are put aside with the mental bric-a-brac of an out-lived age.

But some linger in spite of better knowledge. Old habits of thought are difficult to abandon; so it is that we often hear our friends talking of the body as the seat of weakness, of infirmity, of moral obliquity, of passion—in short, of all the undesirable and uncomplimentary characteristics to which they must confess—and assuming that their psychic selves are wholly good and faultless. Thus, the insensate body is regarded as the evil genius that holds the soul captive, and is forever seducing it to error and blinding it to truth.

This is almost entirely fallacious. It is not wholly as bad as the primitive man's belief that every rock and tree has purpose and passions and quasi-human intelligence, but it attributes human appetites, passions, loves, and hates to matter while in association with the ego. Briefly, in this view, all that is not supposed to be deific in expression is presumed to emanate from the body; all else is I.

These friends are believing that when they get rid of their bodies, by the same process they will divest themselves of all these undesirable characteristics—in short, to die will make them angelic. They are cherishing a delusion.

All these things—in fact, all that can be or become experience—have their causes in the soul, in some aspect of that most complex of all known entities, the ego. The elements of the body feel nothing, experi-

ence nothing, desire nothing, will nothing, know nothing; all these are functions of the soul, which in some inexplicable manner holds in its control these few particles of matter for the purpose of realizing this experience.

From the viewpoint of pure *a priori* philosophy this must pass undisputed; from that of experimental psychology and psychic research it is amply established by evidence. The phenomena of fixed ideas, hallucinations, fixed emotions, subliminal memories, secondary personalities—all these clearly show where the trouble rests. These often become the individualized expressions of these very traits, and play distinct roles, even along with the normal personality. All inhere in that marvelous being—the psychic and spiritual summation of The Self.

When one leaves the body he takes with him all his passions, appetities, desires, as well as all the nobler elements of character. The time to get rid of the former is now, while still in the body; overcome, purify, master, and express the higher. He who is uncertain why he is expressed in a physical body may learn much reason therefor by the contemplation of these facts.

Such a widely held view regarding this subject must have been founded upon some apparently though not necessarily good reason. No doubt it is the fact that the body offers the means of experience, the effectiveness of which is impaired by an imperfect body. The subliminal self is extremely responsive to environment—suggestible, in common parlance. The body is the immediate environment, and its existence suggests and in fact is the means of experience, including the gratification of desire. For this reason, therefore, there may be a diminished expression of desire in its absence; but the desire will exist in the ego until transmuted into a higher expression. Do that now.

Cosmic Subtle Forces.

APROPOS to coming into rapport with the universal it may be said that although the ordinary consciousness does not identify any specific experience during normal moments as of such a character, it does not follow that such consciousness is not modified or affected by cosmical causes at present unidentified with known forces of energy. We know there are many forms of energy included in the known sum of phenomena which are not the subjects of ordinary experience, in fact some are not perceived at all, yet scientifically their existence is proven. It would be unwise to say that there may not be many others of which even science yet knows not; in fact each year adds some new extension of knowledge in this field.

The every-day normal consciousness is so dominated by the evidence of those forms of energy with which our daily experience is necessarily associated, that there is no conscious perception of those subtler forms which we have good reason to believe must exist. It is when we withdraw the consciousness from this domination that the evidences of these more subtle ones become in a measure apparent.

Your Celestial Environment.

THERE are those who insist upon mentally identifying themselves exclusively with particular parts of the earth, as though they belonged to the flora special to a latitude; or with but one race of people, as though human life were not one. There are more who persist in regarding themselves as citizens only of our little speck of sky-dust, never realizing that they are indispensable parts of the great Whole.

This near view is very good, but should not be so near-sighted as to lose that which is beyond. Each one is a center of a universe. Not only is he bathed in the

light and influence of our own particular sun, but those of countless distant suns mingle with his being, and in some degree condition his state and expression. He responds to the white fires of Procyon, the elusive blue of Sirius, the yellow gold of Pollux, the orange of Aldebaran, the ruddy glow of Antares, and all their myriad companions. Ancient lights transmitted across abysmal space at inconceivable speed play upon him, intermingling with his sensible environment, modifying his expression, uniting him with their radiant energy, identifying him with the universal Whole.

Make yourself somewhat acquainted with this wider, vaster environment. When the opportunity comes, as it often will, look out upon the unnumbered nocturnal suns; travel in thought out past the neighboring planets, and contemplate the unchanging beauties, the silent power and sublimity of these mighty orbs that "light us deep into the Deity."

Think, too, of the journey upon which we embarked when our system presumably left the company of some galaxy of these suns, and sped into the abyss of interstellar space, bound for the other side of the great circle of systems. It will raise your estimation of the soul to know that it is not a loiterer upon the outskirts of the universe, but is speeding, with all its mighty system as its chariot of power, through the interstellar expanse. It is at home anywhere. In this silent, profound abyss of space, unsunned save by our own orb, we are finding all the requisite conditions for our proper evolution, and when we reach the other side we will have become radiant with spirituality.

Look out upon this journey and your celestial surroundings at every opportunity, and make it a familiar thought from which to draw inspiration, to awaken the right self-appreciation, to realize your brotherhood with all systems, and your identity with the Infinite.

Self-realization Only, Referred to.

A VALUED correspondent has called attention to the statement regarding the claim sometimes made by a student, that he is "not permitted to tell," and suggests that such prohibition may be more real than have declared.

It is not intended to say that there may not be those who voluntarily place themselves under the injunction of others who seek to impose a prohibition as the price of imparting their "wisdom," or that in the practices of certain occult cults a still more questionable infringement of mental and spiritual liberty is not attempted. Even in such case, however, the person is naturally free, and can be bound only by his own acquiescence, whatever be the motive which induces him to give it.

It should be remembered that in all these subjects I am speaking of self-realization, and that all the directions are to that end. Those supernormal states and experiences referred to are, therefore, in no degree dependent upon the power or favor of another; they are of the Self; they arise from your own profounder being. The relations established are with universal conditions, not with personalities; the powers, faculties and memories which are to be attained or reclaimed are all your own. All these are independent of the will or favor, or control of another.

Therefore, with respect to these experiences, no one need be under any further restraint as to imparting his knowledge than that which arises from the inherent difficulty of the subject, and that natural delicacy which shields from the gaze of the curious one's personal and unusual experience.

What Is the Mind's Dynasphere?

WHAT is the dynasphere of the mind? In this question I have borrowed a term from physics and proposed

to adapt it to metaphysics. A dynasphere of a molecule, for instance, is the sphere of its attraction and repulsion, or other physical potency; it is the sphere in which it is effective in power upon other molecules. All atoms and all molecules have their dynaspheres; that is to say, they are effective in power upon others without actual contact.

Matter is never in actual contact with other matter; there is only this dynamic contact in which the two bodies, molecules or atoms, come only close enough together to exert their power or force upon each other. To our gross perception this is, of course, apparent actual contact, and without the convincing and consistent evidence of science to the contrary one would not be warranted in denying it. On this point consider these few facts. When matter is in a gaseous state the molecules are said by Professor Cones to be as far apart, relatively to their size, as are the Earth and Venus, and when in liquid or solid states as distant from each other as are the Earth and the Moon, relatively to their size. In this latter instance they are in dynamic contact. Two plates of glass pressed together with a pressure of 1,000 pounds per square inch are still further apart than the width of lines that Nobert mechanically engraved. If one strike a bar of iron with a sledge-hammer they never come in actual, but only in dynamic contact.

Thus it is seen that matter never acts on matter directly, but only through its sphere of influence and power.

What is this sphere? In its extent we see that it is infinitesimally small. What is its nature? We know of only ether in the physical world.

Now, if matter has the power of acting on matter without actual contact, may we not suppose mind has a like power to act on mind? In other words, has it a dynasphere? Undoubtedly it has, and through that sphere acts not only on mind, but upon matter as well.

When mind acts upon matter, the *extent* of its dyna-

sphere is very small ; it comes in apparent but not real contact. The ever-present instance of this is in its control of the physical body. This measure of extent cannot be materially increased where matter is to be acted upon. As, for instance, in the case of the hammer and the iron bar, mind acts throughout, but necessarily through the agency of the hammer, which, with the body, forms a continuous medium from the mind, the actor, to the bar, the thing affected. But there is no actual contact anywhere, only a dynamic contact throughout.

This infinitesimally small sphere is doubtless the reason why mind cannot act on matter, except through its own instrument, the body ; for there is no other matter than the brain-cell with which it originally comes in dynamic contact.

Between the action upon ponderable matter and that upon mind, it is probable that there is power exercised over a subtle substance, evidence of which we have in connection with the psychic being, and must enter into the explanation of the "fire walk" of the Polynesians, fire-handling by Home, and many physical aspects of psychic phenomena. The sphere of influence is more extended than in the case of ponderable matter.

When mind acts upon mind its dynasphere is as great in extent as it is small in the other case. Telepathy proves that this is coextensive with cosmic environment, as far as experience can demonstrate. Time and space do not modify the effectiveness of the mind within this sphere.

What is the nature of the dynasphere ? Is it the imponderable world of ether, or is it universal mind-stuff ? We do not know ; but even these brief considerations prove that it is not matter.

APOTHEOSIS OF SOUL

IT is believed that the desirability of the essays mentioned under the above title will be enhanced by including them altogether in one, or possibly two volumes or booklets. They form such a collection as one may desire to read in the moments of leisure and meditation, when there is no wish to tax the mind, but rather invite the realization of higher truths by the contemplation of the supremacy of the soul, the subtle charm and mystery of Nature, and through the perception of unity, and the discernment of the verities of life.

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BOOKS RECEIVED.

Practical Dietetics—Food Value of Meat. By W. R. C. Latson, M. D., Editor of Health - Culture. The Health-Culture Co., N. Y. Cloth: 50 cents.

This little book, with explanatory diagrams, is a concise and practical treatise on the composition and values of foods, and will prove of special value to all who wish to know the reliable data on the subject.

What The New Thought Stands For. By Charles Brodie Patterson. The Alliance Publishing Co., N.Y. Paper: 10 cents.

A neat booklet, in which the author clearly states the difference between the New Thought movement and Christian Science, and sets forth in attractive manner the vital principles for which the former stands.